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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

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MAY, 1915

No. 12

Behold, I give



unto thee a key.

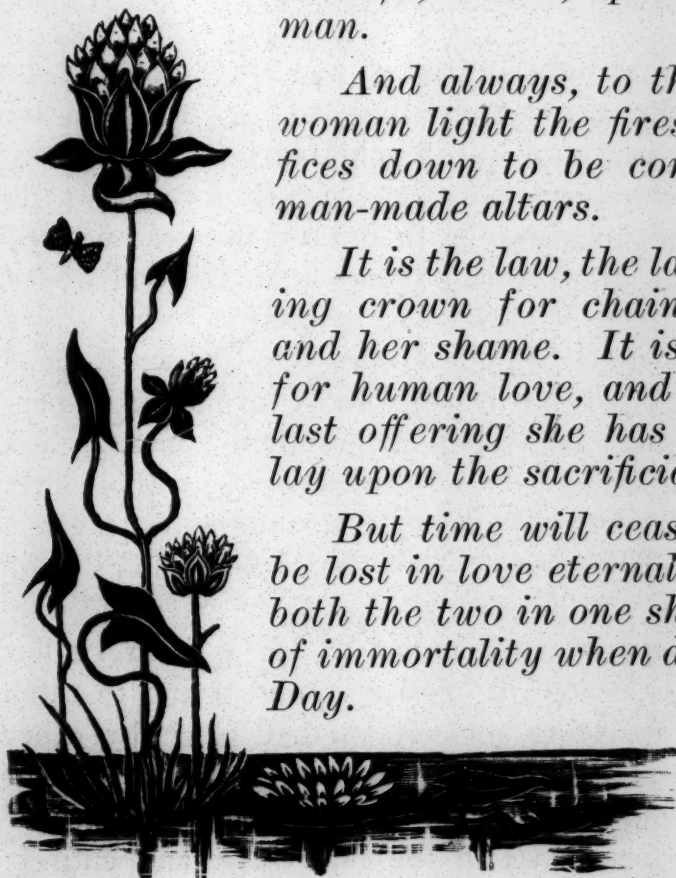
THE NEXT "NEW DAY."

Since dawned the first new day—the day when woman stood beside her Mate and for his glory parted with the crown of her supremacy, has woman sacrificed her life, her all, upon the altars raised by man.

And always, to the end of time, will woman light the fires and lay her sacrifices down to be consumed upon those man-made altars.

It is the law, the law invoked by yielding crown for chain. It is her glory and her shame. It is the price she pays for human love, and human love is the last offering she has it in her power to lay upon the sacrificial pile.

But time will cease and sentient love be lost in love eternal. Man and woman both the two in one shall wear the crown of immortality when dawns the next New Day.



SOUND AND SIGHT.

TEMPLE TEACHINGS. OPEN SERIES No. CXXXII.

Until some of the most important features of occult research are possible of expression in words, inexperienced students will continue to be confused by misleading or insufficiently expressed statements given out by false or by misinformed teachers. Only the highly developed, trained occultist can understand the difficulties in the way of expressing such planes or states of matter and energy as have no material correspondences. Such an occultist is in a similar position to that of a musician who endeavors to give in words some idea of a tone of higher or lower vibration than the tones now audible to the human ear. When the etheric vibration which has produced a sound has been raised to that of light it can be manifested by electric energy; but if one should try to express an idea of the intermediary vibratory waves between those of sound and light he is handicapped by the fact that there is no way of illustrating them by natural or mechanical means on the material plane, and yet those intermediary vibrations or planes, part sound, part light, are as real and necessary to the whole scheme of creation as are those of higher vibration.

It is extremely difficult for the untrained psychic to distinguish between or even to locate the sounds or words set free on the intermediary planes and heard by the psychic ear, for unless the instrument or voice is perfectly familiar and rightly located words or sentences may be easily confused with or lost in those uttered by other persons on other intermediary planes than the one where the first heard sounds were set free. It is this fact that gives rise to the wrong impressions held by those who frequently hear single sentences by means of the psychic sense of hearing—perfectly sane, intelligent sentences—but followed by meaningless words of strange sounds which have no connection with those first heard. Such experiences naturally drive the unenlightened listener into the belief that he is suffering from some hallucination or other mental disturbance. If he knows that such phenomena is perfectly natural he is spared such anxiety. He is in a similar position to that of a man located in one room, and trying to catch the details of some story being told in another room by other story tellers who were relating entirely different tales. Under such circumstances he could only catch an occasional sentence of the story he desired to hear, and in the intervals many entirely

different voices and sounds must fall on his ear, much to his confusion. The trained occultist would know by the degree of energy set free in the sounds which reached his inner ear exactly how far distant from the speaker he was, and under what conditions the words were spoken. He could shut off the sounds coming from other planes so entirely by the interposition of will power he would not lose the continuity of the sentences to which he desired to listen.

One grievous mistake is frequently made by untrained psychics in relation to sound and sight. Orthodox religious teachers make no reference to more than two or at most three planes of existence, which they name the Earth, Heaven and Hell, while there are in truth 49 planes and sub-planes. According to general belief, a sentence psychically heard by a living person on this earth must come from either Heaven or Hell, if it is not the result of incipient insanity.

The illustration previously given of the person hearing voices from many rooms, when trying to locate words spoken by one voice, applies equally to partial conversations audible to the psychic ear when both speaker and listener are on the earth plane. An actual psychic conversation may be psychically held between two people living at the same time on this earth plane, while no word of it would be audible to others.

It is not generally understood that different etheric vibrations of sound and light affect different organs of sight and hearing. The sensory centers of the astral and Kama Manasic bodies record sights and sounds which are invisible and inaudible to corresponding centers of the physical body. A sudden impulse to action on the physical plane may be, and often is due to a suggestion recorded in some interior sensory centre and reflected back to the corresponding centre of the physical body, while the person receiving and acting upon the said suggestion may be totally unaware of its source.

The average untrained person is so convinced that there is nothing for him to learn on this subject or is too indolent or hypercritical to submit to the rigid training essential to real advance, goes on from day to day seeing his hard won findings of one day contradicted by some life experience the next day.

But occasionally there is some sincere, earnest student who is able to grasp a half concealed truth of occultism and use it as a key to open some wide vista of knowledge that will lead him to the feet of a great teacher. To such an one "the path" will open.

H—

The Temple Artisan

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EDITORIAL MIRROR.

"A chain is no stronger than its weakest link."



And you are no stronger than your weakest quality.



In the battle of life when you are subjected to strains and tests success will depend upon whether your weakest link will stand the strain.



If it breaks disaster and trouble results, and effort and sacrifice must be made to repair that weak link. If it bears the strain, it becomes stronger from being subjected to the tests, for weak parts, like muscles, become strong through use and work.



As human weaknesses—the weak links—of human nature are hit and bombarded by adverse forces and yet do not break, weakness becomes transmuted into strength.



Every human being will find that he or she is always being hit the hardest on their weak links, their weaknesses. This is beneficent in reality, for those weak links must be strengthened to make the development balanced whether on the mental, moral or physical planes.



Many human beings may be on the verge of Mastery, but are held back by that one weak link, and incarnation after incarnation may be necessary to strengthen that one part before they can enter the Greater Light.



In human life we see how men and women of high and noble qualities and accomplishment in many parts go to ruin through the breaking of the weak link in their mental or moral makeup.

It would be the same with a Master were he to attain a higher plane and yet have a weak spot in his armor that would permit evil forces to affect him. He might go down and out and ruin a world through his fall. Thus we see how beneficent the Great Law is in preventing man from attaining power and knowledge before he can be safely trusted to use it wisely.



It is the same with humanity. Humanity cannot and will not have better conditions, knowledge and power until it is so regenerated that its weak links of darkness become changed into links of light.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 125

THE SOUL.

(Simplification of Temple Teaching).

The soul is the light of God illumining the body. It is a living mirror in the mind of God, as the ocean is the soul or living mirror in the life of nature.

It is the Mother, the feminine aspect of Infinity, bearing all compassion, all love within its bosom, as in the sea or soul of nature all waters flow into the vast ocean.

The soul is the light of the body. We may have a lamp, a large electric, a small oil one, or even a candle. Each is but the body. When the light, the radiance enters in, we have the soul.

The soul comes from the Central Source of God like light comes from the electric plant, from the power house, from the source of generation.

The lamp or body becomes illumined by being connected with the source of light, by drawing on its power.

Individuals appear to be separated in space from one another, yet they are all connected with the One Central Source of the Light of God. This Central Source is to be drawn upon at will. The soul is able to do this and illumine the body, as the lamp is illumined by the electric current.

We are One with God, with the Infinite, not through the body, but with the light that comes through the body.

Who can measure the vastness of the soul, its glory, its

transcendent purity? It stands as the neutral middle point, between illimitable Spirit and limited matter, between that which is beyond measurement, and that which can be measured.

On its pure surface is reflected and indelibly impressed, not only all that which comes forth, from Universal Mind, on Infinite Father, but also every thought that arises in the mind of humanity, ourselves, or that which the Creator has brought into being.

Through the soul the body may be so refined, transmuted, that it may become incandescent, may shine with the light of the Infinite.

This it is ever seeking to do, that we may know our Oneness with the Father-Mother-Wisdom-Love, as did Jesus, and as do all great teachers who came to bring light into the darkness of the world. Do we realize the awful responsibility that rests upon us when we throw on the immaculate screen of the Soul, vile or vain imaginings?

The imagination is the sheath or robe of the Mother-Love within us. The Will is the instrument or sword of the Father-Mind.

When we misuse the imagination, when we misdirect the will, we throw on the mirror of the soul living pictures, so bound up with our lives, that they must endure as long as time endures, or until all that has come forth with them returns to Pralaya or rest.

Each thought, word or deed weaves some thread either dark or light into the fabric of our souls. Shall we not weave a robe for ourselves that shall transfigure all the grossness, and shine with resplendent light of love?

(To be Continued).

THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan Given by the Master Morya to the Temple of the People for the New Humanity.

Stanza III. Third Sloka.

"The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be henceforth forbidden, and man shall live by the power of his Will in place of coarser foods."

COMMENTARY.

In studying any line of teachings given out by the Masters or the great Seers of the past or present, students should bear constantly in mind that, however material, scientific or prophetic the ideas expressed in such teachings may appear to be from a casual reading, there is always an occult—a secret message hidden in the words which is only intended for those “who have eyes to see and ears to hear.” Not that the facts as stated in such teachings are not true, and therefore important from an exterior point of view, but that the interior, deeper communications concealed within the common phraseology may be continuations or further expositions of some communication or teaching the “open eyed” reader has previously received from the same or a similar source.

As an illustration we will take one statement of the Sloka we are now considering, to-wit: “The birds of the air and the beasts of the field will meet and part in peace and both shall feed on the purple grain, the gift direct of the Gods.” An advanced student of symbolism would be apt to see at once the connection between that statement and other symbolic utterances on the same subject which came from the same general source as that from which the Stanzas in toto originally came, and that it elucidated some abstruse point in previous communications on symbolism. He would know that not only the beasts and birds in general symbolized high cosmic forces, but that every individual race of beast and bird symbolized some differentiation of one of those cosmic forces.

According to the words of the Sloka under consideration, “The beasts of the field and the birds of the air will meet and part in peace and both shall feed on the purple grain, the gift direct from the Gods..”

Occultly this part of the prophecy means that at the period referred to, two diametrically opposing forces then antagonizing each other openly owing to an inherent tendency to establish supremacy on the part of both, would compel a demonstration of Fohatic power which would bring about adjustment and final combination, thus raising the vibration of the substance of the plane or planes affected by the opposing forces.

Symbolically the purple grain is a symbol of a very high spiritual force, which cannot be designated here, but to which we may find a clue in the words spoken by the Master Jesus at the last

supper in connection with the breaking of bread: "This is my body, take and eat." Figuratively speaking, the bread of the last supper was made from "the purple grain, the gift direct of the Gods," or in other words, from the *body* of Christ,—the manifestation of the Christas in substance. While very briefly given, the above illustration of the hidden meaning of the sentence commented upon may give some slight indication of the importance of every Sloka of the Stanzas last given to us, and also give some indication of the reasons back of the difference between the commentaries of the first section of the Stanzas of Dzyan and those now being given on the second section.

We have only to think of the successes which have crowned the efforts of Luther Burbank and other horticulturists in the line of increased productivity, as well as of entirely new lines of fruits, vegetables and flowers, even in this age of the world, to feel satisfied that it would be quite possible for a more highly evolved man to produce a form of food far superior to any vegetable or fruit now known to man. One of the Master teachers of the occult sciences has said that wheat, the most perfect form of food known to man, was brought to the earth direct from the planet Venus. In one of the Temple Teachings given by the Master Hilarion, the manner of its transportation is given. Briefly, it was to the effect that germs of wheat were transferred from Venus to the earth by means of light pressure. Quite recently profane science has discovered another fact in nature—long since predicated by arcane science, viz., that light produces enormous pressure upon all bodies in space, and the student who has become familiar with the arcane theorem concerning the nature and offices of light, especially of its invisible aspects, will not be liable to quibble over the statement that not only wheat, but all other forms of germ life are even now being constantly transferred from one planet to another, within one solar system, by means of light pressure. It is not necessary to place such statements in the annals of fable or miracle in these later days when the infinitely small in the realm of biology, and the rapid action of the minutiae of life according to physical science are accepted facts.

As the Planetary Rulers belong to one division of the Gods, the transference of germs of a more highly evolved food from a more highly evolved planet to the earth, at the express command of the Ruler or God of that planet does not appear unreasonable. It is a self-evident fact that the highly evolved, sensitive man of

the present age cannot confine himself exclusively to such coarse foods as were those which satisfied the primitive man, and retain any degree of health and mental efficiency. He has neither the appetite, teeth nor digestion of the primitive man. This may appear to be a great loss from one point of view, but our ignorance of what nature is doing in the line of building up a body for the incarnating Egos of another age who will not require so much gross substance to maintain a more perfect physical equilibrium upon the earth renders it somewhat difficult to determine whether the changes taking place are beneficent or deplorable. If nature is to furnish a single form of food for man and animal alike; a food which contains all the elements required for the building and maintaining of a more efficient physical body, as would appear to be the case according to the law of correspondences, man surely would be the gainer.

To return to the Sloka we are commenting upon, we must remember all the statements in this long paragraph were prophecies of events which occurred during the lives of some of the later sub-races of the Root race under consideration.

While we may not know at just what period in the history of the world the wheat germs were transferred from the planet Venus to this planet, we do know that wheat is far above all other kinds of grain in food values, and more nearly fulfills the promise of "the purple grain, the gift of the Gods," than any form of food now known to man.

Purple is not a primary color. It is a combination of Red and Blue, a secondary color. Mars and Venus are complementary planets and symbolically they may be indicated by the colors red and blue, respectively. If the interaction of the forces of Mars and Venus produced the original germ of wheat on the planet Venus, and Venus transferred the germ to the earth, symbolically, wheat might be indicated by the color purple, and the purple grain in that instance would, indeed, be the gift direct of the Gods—the Planetary Rulers.

B. S.

SOCIAL SCIENCE.

THE RESULT AND THE WAY OUT.

(Continued from April number)

The sense of separateness, born from selfishness and giving rise to egotism and its resultant qualities is the most backward

thrusting conception it is possible to harbor, and its concentration resulted in a crystal with many corners. These corners have grown and cut into all parts of us. They are jagged, these corners, and they whip us into efforts to get the better of others in order to get more of the material production of the world than we need; to get that which enables us to facilitate the destruction of our bodies through over-indulgence; that which accentuates our sense of separateness by making us appear more important than our neighbors—gives rise to vanity—; that which in many cases shrivels and makes impervious to the influence of soul, and casts adrift empty human shells with intellect—ordinary mind—as their highest active principle; intellect that grows dimmer and dimmer because of wrong use.

Indeed the system of society or civilization—call it what you will—that we have built as the result of the desecration of a spiritual law, is false and vicious. But let no one be so conceited as to imagine himself or herself free from responsibility in its construction. The chances are that one so thinking will but accentuate the idea of self-righteousness and thereby raise an added obstacle to progress; for those who stood aloof and fought for the right were few, and they seldom appear among us. When they do appear they are generally called visionaries, or self-seekers, and sometimes after doing a great work for humanity at a crucial point where the karma of a nation or of several, makes it possible at the beginning of a cycle, are heaped with dishonor, maltreated, and sometimes even assassinated. The ordinary lot of humans through the shifting panorama of world events and the slow descent from the glories of the highest state of civilization ever known on earth, ages ago, have committed, or caused to be committed through a failure to assume their responsibilities at a time when their duty was perfectly plain, individually, of their own free will, with comparatively few exceptions, every crime in the catalogue. We are guilty, and we are enmeshed in this monstrosity we call civilization—enmeshed, entangled, inextricably involved until we pay all the debts we owe those other units of humanity with whom we have acted and thought and woven the fabric that has come from our selfishness.

In order to retrace our steps and build society aright we must recognize the fact that the king could have done no damage except to himself by the concentration of selfishness had we not held in solution selfishness within ourselves ready to be precipitated

into concrete form. We must get rid of the idea that we are separate, that we are special creations of Providence—poor Providence, the peg on which man would hang the blame of the result of his refusal to do his duty or justify the profits of his conceit—born to ease or a right to take what we can lay our hands upon by force, or cunning, or the power of intellect in any manner. We must recognize again the fact that we are but units making up a whole and that the individual not only has no right to any special privileges, but that we owe society whatever we are capable of doing, and are entitled to only our share of the material production; that whoever does their duty to the best of their ability is entitled to the same amount of the material comforts as he or she who occupies the highest position in the nation: and in this connection those of us who render more service to the nation or humanity in general than others must even kill out the conceit that would recognize ourselves as of more consequence because of such service, or fall by the very service that we perform.

(Concluded).

Worcester, Mass.

J. WRIGHT TAYLOR.

OCCULTISM FOR BEGINNERS.

Second Series. No. XX.

SOME CORRESPONDENCES OF AKASA.

The subject of correspondences of the various principles, forces and substances will be taken up and elaborated later in detail. Before closing the subject of Akasa, however, it will be well to give some of the important correspondences which will enable the mental feet, so to speak, of the student, to stand more securely on a basis of better understanding of this important subject. Some of the correspondences found below have not been given out before.

Akasa correspondences to Manas Ego, to the Head, Pituitary Body of the Brain, to the Sense of hearing, to the ears, to the organs of speech, to the Heart, to the generative organs and the creative fires. In the Cell, Akasa corresponds to the Nucleus, in the Solar system to the Sun, in seeds or eggs to the germinal spot or centre.

In society, Akasa corresponds to all constructive energies; in nations to the co-ordinating governing principle, to the color

Indigo, the planet Venus, to the quality Love, to the potencies of Woman, to the passive side of Nature, to the soil in which the seeds are planted, to the photographic film which receives the image by the impress of Light (Buddhi).

Akasa corresponds to the state of matter known as Ether, to Sound, to the note La of the musical scale, to the Sons of Mahat or Universal Mind, to the Recording Angel, to the Receiving Principle, to the left hand (the receiving hand), to all purely mental perceptions, to the left eye, to the negative pole of the electrical battery, to the True Universal Church which is the Bride of the Lord, that is, the channel through which Universal Buddhi, Light or Wisdom may flow without interruption.

Akasa corresponds to the potency of Form, to the Third line of the Triangle, the base, to the critical state of matter between form and no form. Akasa is the strength that is in all weakness and the weakness that is always to be found in all strength. It corresponds likewise to the wick on which the light (Buddhi) feeds, drawing on the Oil of Universal Spirit or Atma for perpetuation.

Akasa corresponds to the intelligent perceiving principle of all Nature and the Regent or Lord who rules this hierarchhial Ray of the Cosmos is named Uriel.

The student should use the Key given in the above and search out additional correspondences on the various planes and fields of action.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

The Temple has been presented with a number of the latest books on Astrology by John Hazelrigg, the well known Astrol-
 oger and writer on that science. The title of the work is "As-
 trosophia." The work is replete with absorbingly interesting
 matter on metaphysical astrology, its speculative truths and mun-
 dane applications. Price, \$1.00 postpaid. Halcyon Book Depart-
 ment, Halcyon, Cal.

* * * *

"Meditations," by Hermann Rudolph, translated from the
 German, is another book worth having. It is a book of devotion
 for theosophical students, including directions for meditation. A
 book we can recommend based on the foundations of the Gita.
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The "Planetary Daily Guide," by Llewellyn George, can be recommended to all interested in astrological science. Price, 50 cents.

Also the Horoscope of 1915 for the United States. Order from the Llewellyn Publishing Co., Portland, Oregon.

* * * *

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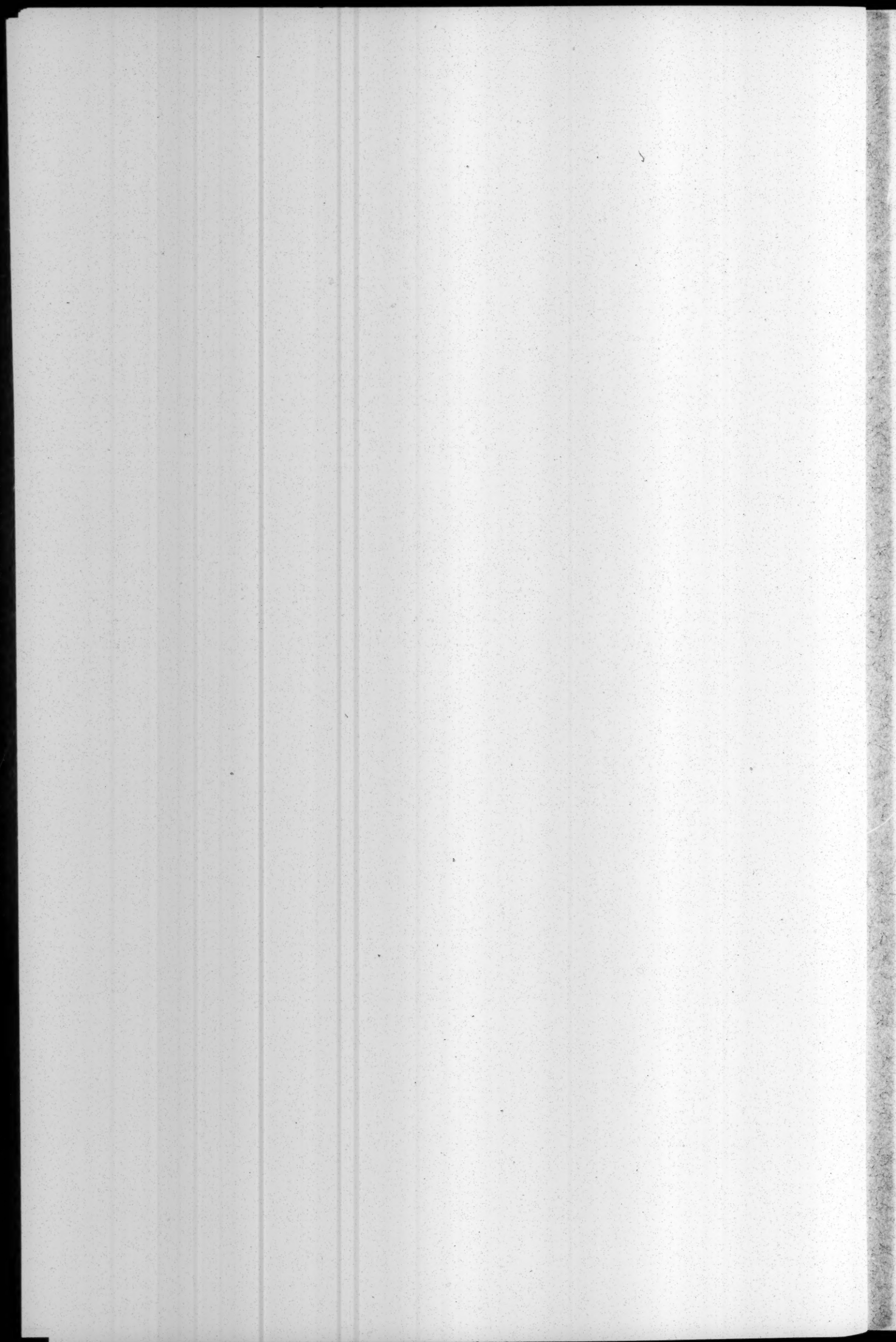
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